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ESSAY
ON THE
NATURE, AND SYMBOLICAL CHARACTER,
OF THE
CHERUBIM OF THE JEWISH TABERNACLE.

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Read, Jan. 26, 1818.

HAVING observed, from the example of Science, that it is generally desirable in an abstruse inquiry, first to propose the subject of discussion, I shall do so shortly here. It is my intention in the following pages to endeavour to demonstrate, that the Cherubim, in their simple and more obvious use, were a consecrated banner of the Israelites: and that, as symbols, they were not only types of the family of Judah, but of the entire redeemed body of the faithful of the Christian church; and, in these allegorical senses, collateral emblems with, and similar to, some of the zodiacal signs. I shall also in this paper lay the foundation of proof, and even proceed as far as its limits will allow in the demonstration, that

these symbols were, both of them, parts of an hieroglyphical record of the primæval promise of the Redemption.

In order that I may unfold, in a satisfactory manner, my conjectures upon this dark but interesting subject, it is requisite that I should dwell shortly upon the origin and antiquity of armorial devices; and trace them to that period, when, used as distinctions merely personal, they were the symbols of the character, or the memorials of the actions of individuals, or bore some other allegorical meaning, through which they acquired veneration, in some cases amounting even to worship.

I pass over the history of gentilitial* or family arms, and that custom among the Romans, the "*Jus imaginum*,"† in some respects so similar to Heraldic institutions, that it serves to illustrate their growth; and shall but observe, that there are very many expressions in the classical writers of Rome and of Greece, from which it might appear, that they were not altogether unknown in the age which formed the subject of their works, or at least in that period during which the writers flourished. In a tragedy of Seneca, Hippolytus‡ is known to have been of the family of Actæon, by the insignia of that race; and Ovid supposes Ægeus to have recognised his son Theseus, by the devices engraven upon the hilt of his sword, which are expressly called, "*signa sui*

* The ordinances regulating the first public tournament, holden in the year 938, demonstrate their existence long previous to that date. See Goldastus *Constit. Imper* p. 212.

† Mr. Kennett asserts this to have been "much the same thing as a right to bear a coat of arms among us;" (*Rom Antiq.* p. 99.) but there was no such external resemblance; although the right, confined to the great, and hereditary in every branch of the family, doubtless assisted the change by which armorial bearings became gentilitial from personal, and was probably the origin of adorning the funerals of illustrious persons with the escutcheons of their ancestors.

‡ A. 3.

generis.”* But a passage of Euripides, a poet far more antient, approaches still nearer to the description of a modern gentilitial atchievement; in it a leader is described as bearing in the midst of his shield, not merely an individual distinction, or a national emblem, but his family device;

†’Ο τῆς κυναγε Παρθενοπαΐος ἑκγονος
Ἐπίσημ’ οἰκεῖον ἔχων ἐν μισθῷ σάκει.

It is foreign from my present purpose to follow these authorities farther. It is obvious that the use of family arms grew out of the practice of bearing devices as the insignia of individuals, but at no fixed point of time. A gradual and imperceptible growth is of the very essence of custom; and, as the peculiarities of modern Heraldry are of different dates, the art also established itself by degress.

We meet with notices yet earlier in sacred history, of armorial emblems having been continued to be borne by the descendants of those whom they first distinguished; such are “the ensigns‡ of their father’s house,” which formed the standards of the several tribes of Israel: but, as these tribes were numerous states, as well as descendants each from the common individual who first assumed the device, these bearings were as much ethnical as gentilitial. I may therefore pass to the consideration of national emblems.

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* Metam. Lib. VII. See also Æneid VII. 657, where Aventinus is described as bearing upon his shield “insigne paternum,” the “centum angues, cinctamque serpentibus Hydram” of his ancestor Hercules; and, Bryant’s Mythology, v. 1. p. 488, &c.

† Phœn. lin. 1112.

‡ Exod. I. 52. and II. 2.

The practice of bearing national devices displayed, in painting, sculpture, or embroidery, upon the *military standard of the state, is one of the earliest and most universal customs of mankind. We may collect, from the classical authors, from the historians and antiquarians of more barbarous states, and from the sacred writings, more particularly from the frequent allusions to it with which the prophecies abound, the general prevalence and antiquity of the custom. The early accounts which we possess of the Egyptians and of the Israelites enable us to trace its origin with sufficient certainty. We are informed by Diodorus Siculus;† that the first race of Egyptians, unable, on account of the confusion of their bands, to resist the onsets of their enemies, placed the figures of beasts upon the spears of their leaders, and, by means of the order thus obtained, succeeded in discomfiting their antagonists.—The arrangement for the march of the returning Israelites was thus ordained by the Deity; “Every man of the children of Israel shall pitch by his own standard, with the ensign of their father’s house.” It appears then, that the practice arose in the manifest necessity of having some bond of union with each leader, some mark by which his adherents might be enabled “to follow him† on to victory, or, in case of a rout, to rally about his

* Cities were frequently in antient times distinguished by their emblems; Bryant’s Mythol. 2. 288. For the use of them in ships, see Acts of the Apostles 28. 11. Potter’s Antiq. of Greece 2. 129. Ovid, Paris Helenæ v. 114; and Trist. Lib. 1. El. 9. Argonaut. Lib. 1. v. 201; and the first chorus of Iphig. in Aulide. The fable of Europa was an allegory of the following history: The vessel which bore the maid was dedicated to Jupiter, and ornamented with the device of a bull; hence she was poetically feigned to have been forcibly carried over the seas by the deity in the shape of that animal.—Potter ubi sup.

† Lib. 1.

† Carte’s Life of Ormonde, preface.

“person:” it is also plain, that national standards had their commencement, like gentilitial heraldry, in devices attached to individuals;* who, in the first instance, were the primitive leaders of a tribe, or the patriarchal ancestors of a nation; as, in the other, they were the first distinguished heads of a particular family.

* The use of armorial distinctions, as personal insignia in the field, was subsequently very general. See Plin. Nat. Hist. 35. 3. ; Juv. 11. 106. Sil. Ital. Punic. a. 5 v. 78, and many other authorities quoted by Edmondson, &c. See also Herodotus, Clio, 172, &c. Accordingly we find that the warriors of antiquity were often known to each other, although sheathed in armour, and unacquainted with each other's countenances or forms: Hom. Il. 6. v. 110, &c. but this right was at all times the privilege of rank, or the distinction of merit. (Sueton. in vitâ Aug. & Dio. 51. 458.) Thus Amphiarus, in the Tragedy of *Ἐντὸς ἐπὶ Θῆβαις*, declines to assume a mark of honour so esteemed; and, desiring to be, not seem the best, he bore his shield plain, *ἔσσημι ἔχων ὑβρισμὲν* or “*significantia arrogantiam*,” as Barnes translates it, (Æschyl. & Eurip. Phæn. l. 1117-8.) Alexander the Great is said to have rewarded the attachment and fortitude of his followers by an armorial emblem, as a memorial (Edmondson's preface); and it was the common practice of chivalry, as well as of earlier days, for a warrior to wear his armour plain, until he had achieved a device by some great exploit. (Don Quix. c. 2. p. 1. b. 1. and Hom. Il. 10. v. 259, &c.) It is curious to observe, that names were not given by the antient Britons to their sons, until they had performed some signal action. (Henry's England b. 1. 4. 57.) It appears then that these distinctions were always estimated highly, by the warriors of all times, as well as of the age of chivalry. The insignia mentioned by Virgil to have been borne upon the shields of the Grecian soldiers, and which enabled the Trojans who slew them to escape from the ruins of their burning city, by changing arms with the deceased, could only have been the common emblem of their leader, or of their nation: indeed a personal mark for each individual soldier could have been accomplished by the use of letters alone; and we find that, at the precise time when Virgil flourished, the names of individuals were *first* written on their shields, by the order of Augustus. (See Vegetius de Re milit. b. 2. c. 18, and Virg. Æn. 2. 389.) The Spartans who invaded Messenia in the year before Christ 682, under the command of their poet and general Tyrtæus, used written billets, by which they hoped to be recognised after death, in case their features should be disfigured in the conflict; but these were not armorial. (Gast's Greece v. -1. p. 213.) Mottoes were in use previous to the Trojan war: Agamemnon offered to Jupiter Olympus a shield inscribed with one, and with a device of a lion.

The veneration attached to national ensigns was in most empires excessive. To pass by later instances of the Danish Raven, the Roman Eagle, and others ; among the nations with whom this inquiry is most concerned, the Egyptians and the Jews, it amounted to adoration. So great was the devotion paid by the former to the figures which formed the bond of their military union, that, as Diodorus Siculus tells us, it had led several of the writers of his age into the false opinion of its having been the origin of animal worship : with respect to the latter, I shall hereafter prove, that the golden calf of Horeb was set up, by the Israelites, at once as their standard and their God. The common source* from whence these Talismans principally derived their magical power, was their allegorical nature : from the commencement of their use to the present day, they have been either the memorials of such virtues in their original bearers as were most esteemed ; the emblems of such characters, or the records of such exploits, as gave to primitive Heroes and Patriarchs their rank of Deities in the Pagan world ; or, finally, they perhaps contained a mystical allusion, deeply connected with religious mystery, or popular superstition.

Had alphabetical writing been invented when the use of military ensigns first became necessary, the name of a chieftain, or some inscription, appropriate to the circumstances of the band, might have preceded or prevented the adoption of emblems ; but, long before the discovery of that art, new tribes were compelled to the use of this general bond ; and the mark chosen was the represen-

* The wearing of the skins of beasts in battle, whether from necessity, or to strike a panic by the terrific appearance of their heads, could not have been, as has been conjectured, the origin of armorial devices : (Plutarch in vit. Marii. and Virg. *Æn.* VII. 666.) this cause is quite inadequate to account for the worship of such emblems.

tation of some simple object, whose image would naturally associate with their leader, or their cause.—It was sufficient to acquire for these devices respect, that, assumed as they were at periods the most important in the history of the state, they became the first in the train of grateful association which led to the remembrance of signal events ; —events, too, most frequently connected with the reverence attached to a common patriarchal ancestor, to whose character, or religious doctrines, those signs bore frequent allusion. This respect was naturally increased to veneration, when the mist of tradition, which magnified exploits remote in the distance of antiquity, rendered objects of a nature more subtle and refined entirely indistinct. In fine, when the pure religion of the sons of Noah degenerated into Idolatry, the same grossness of mind which transferred worship from an only God to the images by which his attributes were expressed, gave adoration to emblems thus combined with so many recollections that were almost sacred. Heathen priestcraft did not neglect their use ; and hence it is, that military devices form no inconsiderable proportion of the vocabulary of hieroglyphic.† I shall now proceed to shew their connexion with the immediate subject of this tract.

† With regard to the assistance which the study of armorial bearings may afford towards the illustration of history, I may perhaps be indulged in a few remarks. Lord Bacon informs us, (*de sapientia veterum*,) that the Grecian allegory of Perseus and Medusa inculcates the advantages of circumspection and alertness in war ; and, that the terrific head of the latter, placed upon her conqueror's shield, enforces this lesson, that “ one great action happily achieved “ is the best means of restraining and preventing the attacks of our enemies.”—We have seen before, in the Fable of Europa, an instance,—while the expedition of the golden fleece, the allegorical symbol of the Hydra of Hercules, and many more, afford us other examples,—that armorial devices are the records of events, and the types of character.—As, therefore, they frequently occur among the newly discovered remains of ancient art, they should be well under-

The Cherubim of the tabernacle, like every thing connected with the Jewish ceremonial, possessed a twofold character; the one simple and positive, the other typical, and extending itself to a relation with circumstances considerably affecting the general interests of the human race: of each of these in their order; and first shortly, of the positive nature of this figure.

The names of Cherub and of Cherubim, (the Hebrew plural,)

stood. I shall refer to the devices from the valuable collection of antiquarian relics which belonged to the late Sir William Hamilton, for an obvious illustration of this truth; and, particularly to one example of exceeding high antiquity, where the entire story of the nocturnal expedition of Diomedes and Ulysses, and their characters, are elucidated by the symbols which are borne upon their shields. (V. 3. p. 103.)—Modern heraldry has ever been, and still is used, as an additional record of the greatest events; and even bearings the most unmeaning in appearance, the pales, cheverons, &c. commemorate the champion of the tournament to have been the founder of the family. But of the modern art I shall be content to remark, that one part of its language bears a connexion so remarkable with original hieroglyphic, that I cannot think it merely accidental: the various colours used in armoury, when applied to the bearings of Princes, are named from the sun, moon, and planets, by which in antient hieroglyphic such persons were symbolized. It is scarcely necessary to observe the indispensable assistance which armorial representations have afforded towards the construction of prophecy, whose language, which Bishop Porteus calls “a speaking hieroglyphic,” is replete with such symbols. The right understanding of these is requisite, also, to the illustration of many allusions throughout the entire of the sacred volume.

I cannot dismiss this subject without the mention of one instance, which is particularly remarkable, of the utility of heraldic emblems in the illustration of important subjects. The princes of modern Europe have frequently assumed peculiar devices; that which the vanity of Louis XIV. led him to adopt, as emblematical of his character, was the sun, with the motto, “*nec pluribus impar.*” (Burnet Hist. of his own times, v. 2. p. 268. fol. Edit.) Fleming, in his discourse of “The rise and fall of the Papacy,” (Ed. 1701, in 12mo. p. 68.) supposes this device to be alluded to in the Apocalypse; and, relying upon this construction, predicts the downfall of the French Monarchy, ascertaining the very year of this event, and announcing its probable occurrence, above 70 years before it took place.

See further, upon the uses of this study for these purposes, Maurice’s Hist. of Indostan, and Observations on the ruins of Babylon, &c.—Particularly pages 96 and 211 of the latter.

occur in many parts of the sacred writings: with different meanings, as far as concerns their simple character, but with significations much more similar, when considered as types. They are a denomination of a part of the celestial host, the guardians * of the entrance to Eden, and mere ornaments of “cunning † work:” the singular cherub signifies an ox, or a calf; and, in this sense, ‡ is applied in Ezekiel to describe one of the parts of the compound cherubim: in the same prophet || the Prince of Tyros, who is a type of Adam, is called the covering cherub; and, lastly, there are the cherubim of Ezekiel’s § vision, which are admitted by all the commentators, and indeed declared by the prophet himself, to have exhibited, in their appearance, the resemblance of those of the tabernacle. These were figures compounded of the ap-

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* Gen. 3. 24.

† Exod. 26. 31. 36. 8 and 31. 1 Kings, 6 and 7. *passim*. 2 Chron. 3. 14. Ezek. 41. 18. These ornaments are differently described in several of these texts.

‡ Ezek. 10. 14. The singular word always signifies a part of the compound, but is not always confined to mean one single image. See Exod. 25. 18, &c.

|| Ezek. 28. 13.

§ chaps. 1 and 10 *passim*. In verses 15 and 22, of the 10th Chapter, Ezekiel declares them to be the same. See Mede’s works, fol. 1677. page 437, &c. and Grotius agrees with Mede. See also Faber’s orig. of Pag. Idol. V. 3. 605. This latter writer has not said sufficient of the cherubim; and upon this subject Calmet is unsatisfactory, and Parkhurst, as I shall easily demonstrate, mistaken. The writer of the 152d. fragment of Calmet was not however far from the truth, when, in commenting on this figure, he says, that “the emblems of antiquity” had references similar to those which, “whoever had paid any attention to the study of Heraldry, as practised among us,” may have “observed in the arms of some of our families:” and, it is worthy of remark by the way, that the spread eagle of the German standard took its rise in the combination of two eagles captured from the legions of Lollius and Varro, which had been destroyed by the ancestors of that people. (Sueton. in vit. Augus. c. 23.) This union was somewhat analogous to that of the Israelitish national emblem—other texts mentioning cherubim are Num. 7. 89. 1 Sam. 4-4—2 Sam. 6. 2—1 Kings 6. 23—2 Chron. 3. 10. Ps. 80. 1 (and elsewhere in these and the Prophets,) and Heb. 9. 5.

pearances of a man, a lion, an eagle, and an ox*; such was the tradition of the Rabbins, and such they are admitted to have been by Sir Isaac Newton† and by others: in fine, they are so described, in that vision of Ezekiel, which he “knew to be the Cherubim.”

In speaking hereafter of the symbolical character of this mystical figure, I shall note the erroneous opinion of Parkhurst and some eminent men, concerning its meaning as a type. I shall now confine myself to demonstrate that it was, in its simple use, a consecrated standard of the Israelites, carried in the midst of their army, as the center of their march, the rallying point of their movements, and emblem of their union.

The arrangement for the journey of the Hebrews is thus formed by the Deity himself. “Every man‡ of the children of Israel shall pitch by his own standard, with the ensign of their father’s house; far off about the Tabernacle of the congregation shall they pitch:” the command proceeds to combine the tribes into four grand divisions, three tribes to each of these; and disposes the four principal tribes, under which they are thus arranged, at the four distinct sides of the tabernacle; to which, placed in the center, the entire disposition refers. Upon it rested the cloud of smoke and pillar of fire which gave the|| signal for their journeys, and

* The order for their construction is in Exod. 25. 18, &c. and ch. 37. 7. see also Chron. 3. 13, &c. I shall not here consider it necessary to reconcile such apparent variations in the several texts which relate to the cherubim, or which I shall quote in this tract, as are unimportant to the object of the inquiry

† The authority of Sir I. Newton is to men of science next to demonstration—for it is well known that “on the ground of doubt he never ventured a positive affirmation.” Chalmer’s Discourses, p. 85. See therefore his work on the Apocalypse Ed. Lond. 1753 in 4to. p. 259, and Mede ub. sup. see also p. 96 of this tract.

‡ Num. 2. 2, and 1. 52.

|| Exod. 40. 34. &c.

conducted their march ;—within it were the Cherubim, stretching “ forth their wings on high, covering the mercy-seat,” from whence the “ LORD OF HOSTS” condescended to “ commune”¶ with Moses the instrument of his commands. And these Cherubim, compounded of the four devices which were borne upon the standards of the leading tribes, formed as I conceive, the civil and military emblem of the combined state.

I have shewn the importance which was attached in all ancient communities to their national standards ; I shall here add an instance, which bears a considerable analogy to, and illustrates, the subject before us. Quintus Curtius § mentions it “ to have been an “ immemorial custom among the Persians, for the army never to “ march before the rising of the sun ; and, that a golden image of “ his orb was then displayed in the front of the King’s pavilion.” Several texts from the sacred writings demonstrate, that the Jews, as well as other nations, possessed an equal reverence for such ensigns. Moses, upon the defeat of Amalek by Joshua,† “ built an “ altar, and called it Jehovah-Nissi,” that is, the Lord my banner ; David says of the Deity,* “ Thou hast given a banner to them that feared thee,” and again,|| “ In the name of God we set up our banners : in fine the prophet Isaiah employs the term in a manner yet more striking ;* “ and in that day there shall be a root of Jesse, which shall “ stand for an ensign of the people :” to explain these texts more fully here, would be to anticipate the latter part of this tract ; it

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¶ Exod. 25. 22.

§ See Maurice on the ruins of Babylon, &c. p. 71.

† Exod. 17. 15.

* Ps. 60. 4—See also Is. 13. 2—18. 3—30. 17—02. 10—and Jerem. 50. 2—51. 12 & 17 &c.

|| Ps. 20. 5—See also Cantic. 6. 4.

* Isaiah 11. 10.

is sufficient for the present to remark, that the scriptures abound with reference to kingdoms and empires by their ensigns, as their best known types, and that the Israelites joined with other nations in the popular attachment to their military banners. They had deeply imbibed Egyptian manners and sentiments ; and, as each of the Jewish tribes was also a separate family, there was yet more reason that they should each of them revere the antient “ ensign “ of their father’s house ;” while, connected as they were by their descent, the choice of God, and their misfortunes, into one single and independent state, they had doubtless a common emblem of military union. As this people had not yet “ set * up their banners for tokens,” or given to them that adoration, which they afterwards did, the reverence with which they were regarded was still far removed from devotion. The Deity, therefore, who established the Jewish ceremonial to be, as far as was possible, conformable to the usages of the people, preserved the use of the national standard † for the community, as he did the “ ensigns of their father’s house” for each tribe, to serve as a necessary bond. But it was, concealed from the public eye ; perhaps, lest the gross intellect of a stubborn multitude might be tempted to give it worship, on account of its as-

* Psalm 74. 4.

† Agreeable to this is the common language of scripture ; besides that there seems to be throughout the entire of the 1st book of Sam. c. 4. a kind of military importance belonging to the ark, which we feel to be somewhat different from the consequence attached to it upon higher grounds : whenever the Deity is mentioned in combination with the Cherubim of the Tabernacle, he is the “ Lord of Hosts,” the captain of his chosen people. See particularly the chapter above alluded to, and also 2 Sam. 6. Pl. 80th and 99th, and Is. 63. We should not here forget the following expression which he uses to his people, when he speaks of their deliverance from Egypt ; “ I bare you upon eagle’s wings, and brought you to myself,” Exod. 19. 4. and similar elsewhere. See hereafter Bishop Horsley’s construction of Exod. 25. v. 13, 14 and 15.

sociations with the escape from Egyptian bondage, and other miraculous deliverances of fresh occurrence, and of great importance to the national prosperity, as well as glory. That this standard was the compound figure of the Cherubim, appears from its construction, and its position ; that it had long been used, is plain from this, that in the order for the formation of that which was to be placed in the ark, it is not described as a novel invention *, but referred to as already well known by its name. It was therefore, as I conjecture, the already existing national standard of the Israelites at the period of which we speak. And the history of the idolatry of the rebellious Hebrews serves very much to strengthen this opinion : during the absence of Moses, who had acquired a powerful influence over their minds, they are tempted to despise the denunciation of the second commandment ; and, quitting both their devotion to Him “ who brought them out of the land of Egypt,” and their reverence for an emblem which He had sanctified, but hidden from their sensual perception, they apply to Aaron in these words, “ Up,† make us Gods to go before us”—some visible substance adapted to our gross intellect. They accordingly set up at once, for their God and their leader, their idol and their standard, the golden image of a calf. With an inconsistency natural to the vulgar multitude, while “ they ‡ turned back “again in their hearts into Egypt,” and are “ polluted with her “idols,” and copy her standard-worship, their theme of praise to the object of their adoration, is, “ these§ be thy Gods, O Israel,

* Of this opinion is Faber.

† Exod. 30. 1.

‡ Ezek: 23. 30.

§ Exod: 32. 4 and 8.

“ which brought thee up out of the land of Egypt;” and they choose for this object, a part of the emblem which they desert: preferring the image of a calf, because it was that which predominated in the sacred compound,* and which bore the name in the singular that belonged to it. Were there any doubt, that, in forming it, they had the Cherubim in view, it will be removed by referring to the History of Jeroboam’s Idolatry. This prince, to prevent his people from going “ up† to sacrifice in the “ house of the Lord at Jerusalem,” “ made two calves of gold” (each a substitute for one of the two compound symbols of the Cherubim;) “ and said unto them, behold thy Gods, O Israel, “ which brought thee up out of the land of Egypt:” a similar language, and used upon a similar occasion, to that of the rebellion in Moreh. The calves of Jeroboam were plainly then substitutes for the Cherubim, as was also the calf above mentioned. This conversion is further evident from the language of the Psalms, when speaking of the degenerate Israelites—“ they‡ turned their glory,” (“ the§ Cherubim of glory o’ershadowing the mercy-seat,” as they are called by St. Paul, the glory that “ departed from Israel,§ “ when the ark of the Lord was taken,”) as is said in Samuel, “ into the similitude of a calf¶ that eateth hay.” I have asserted that the figure thus copied from the Cherubim was set up as a standard; this, which seems probable from the mode of relating

* The feet of the Cherubim were those of an ox or calf.

† 1 Kings 12. 2 and 28. Also several texts of Hos. chaps. 8 and 10.

‡ Ps. 106. 20.

§ Heb: 9. 5.

§ 1 Sam: 4. 22. See also Ez. 9. 3—43, 4, and Hos. 10. 4.

¶ An ox in the Bible translation. Faber says, that the form of Baal was a bull, *Orig. of Pag. Idol.* V. 1. p. 434.

these facts, is rendered yet more so by another passage in the Psalms,* wherein it is said of the enemies of the Lord, “ they “ set up their banners for tokens ;” or, in the Bible version, “ their “ ensigns for signs”—in the style of Egyptian grossness : and this brings me to a remarkable coincidence which tends to enforce my conjecture. The names Cherubim and Seraphim, united together in the nomenclature of the heavenly host, had both of them, directly or in their roots, † the signification of oxen ; and were both of them, in this sense, the names of Jewish and of Egyptian idols : as, therefore, the people of Egypt bore upon their standards the images of animals that were the object of their devotion, ‡ it is plain that the worship of the Cherub or ox, as set up for the banner of the chosen people, was the manner in which “ they turned “ back again into Egypt in their hearts ;”§ and that, as they partially copied from the sacred emblem, its resemblance and its name, they applied to the copy its obvious use—to lead them as a military standard.

Since many further demonstrations of the truth of this conjecture will follow from the next inquiry that I shall institute concerning this figure, I shall proceed to examine into its typical character ; first slightly noticing some coincidences with my opinion, to be drawn from the comments and traditions of the Rabbins and others.

We find in Exodus, that twelve stones were “ graven with the

* Ps. 74. 4.

† The meaning of Ser-Apis is disputed. Apis was unquestionably a bull ; Bryant goes near to give the same meaning to Serapis. See Mythol. v. 2. 248.

‡ Diod. Sic. ubi sup.

§ Acts, 7. 39, &c.

“ names of the children of Israel, and put upon the shoulder of “ the Ephod ;” and the same number were set upon the pectoral of the High Priest, graven also “ every * one with his name, “ according to the twelve tribes.” The several colours of these gems were, agreeable to the Rabbinical † tradition, the same as formed the ground of the several ensigns of the tribes; the name of each tribe being engraven upon a stone of a corresponding colour. This is a coincidence not to be neglected; it shews how much the Jewish ritual was connected with military emblem; it proves that something of this latter kind formed the hieroglyphic of each tribe; and gives strength to the conjecture, that an armorial compound of military devices formed the sacred symbol of the combined state.

With regard to more modern commentators, I shall observe two slight coincidences with mine, in collateral opinions of Mede, and Bishop Horsley. The first, in mentioning how Rabbinical tradition‡ confirmed, that the faces of the Cherubim of the tabernacle were those which Ezekiel describes, adds this signification of the entire hieroglyphic, that upon these the Deity was borne, as Lord of the four cohorts of the Israelitish hosts—“ Quemadmodum, enim, “ Principum Quadrigæ dominorum suorum fulgent insignibus; itâ “ hic Cherubim, signis Jehovæ, Regis Tetrarchiorum Israelis.” The following remarks of Bishop Horsley § go yet farther to prove a

* Exod. 39. 10.

† Univ. Hist. v. 1. pages 547 &c.

‡ For these see Mede ubi sup. and the note in Wetstein's Gr. Testament v. 2. 766. to Revel. 4. 7. for much curious matter from the Rabbins upon this subject, to which I shall hereafter refer.

§ On Hos. 11. 6.

military character in this emblem, and its adjuncts: the word which has been translated staves, * by which the ark was carried, has created some dispute; it is rendered “vectes,” and is said to be figurative of the great men of the state: Grotius observes, “Vectes recté vocantur, qui armis rempublicam sustentant;” and with this thought some Rabbins agree, for, as the Bishop adds, the original “is properly *a military word*.”

I proceed to consider the typical character of the Cherubim.

The law of the Jews, which was † “rather a public and solemn “declaration of allegiance to the true God, in opposition to the “Gentile idolatries, than a pure and spiritual obedience in moral “and religious matters, which was reserved for that more “perfect system appointed to succeed in due time, when the “state of mankind would admit,” had, as St. Paul ‡ expresses it, “a shadow of good things to come;” and, to suit the character of establishments progressively advancing towards higher degrees

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* Exod. 25. v. 13, 14, and 15.

† Magee on Atonement, v. 1. p. 591.

‡ See Heb. 10. 1. on which Grotius comments thus, “Lex vetus dupliciter spectatur; aut carnaliter, aut spiritualiter. Carnaliter quâ instrumentum fuit πολιτειας reipublicæ Judaicæ; “spiritualiter, quâ σκια εἶχε των μελλουσων.” It may not be unimportant here to observe shortly, how agreeable to the nature of man was this emblematical mode of communicating with his chosen people, which was adopted by the Deity; which, even in the pure preaching of Christianity, was in some degree continued by our Saviour, in his beautiful parables.—Language itself in its original composition is often a kind of oral hieroglyphic, and compound ideas are frequently expressed by the modified names of simple ideas, with which the abstract one will readily associate. To instance this remark: the English word “*ruminate*,” signifies “to chew the cud;” and also to bring into use, from the memory, knowledge already received. Thus is this latter very abstract idea expressed by the name of a striking analogy in simple nature. The oriental languages abound with more and stronger examples.

of perfection, to the nature of uncultivated mankind, the entire of its ceremonial possessed a symbolical character, and it was only perfect as a type of institutions which were yet to exist. The Cherubim, therefore, were allegorical as the rest; and bore a double typical allusion; the one sufficiently obvious, the other more deeply concealed. They were, in the first place, an emblem or hieroglyphic of the people of Israel. The arguments which I have adduced, the authority of Sir Isaac Newton,* Mede, and others, agreeing with the Rabbinical traditions, will perhaps establish this fact; but if these will not suffice, it will acquire proof in the sequel; wherein I shall endeavour to ascertain the second and important antitype of the Cherubim. To this I shall proceed, after having shortly noticed one common but erroneous interpretation of this sacred figure, which is deserving of notice, because it is adopted by such men as Hutchinson, and Parkhurst. This figure has been conjectured to be an emblem of the Trinity†: but this supposition is liable to objections entirely unsurmountable. Besides that, throughout all the various descriptions of Cherub and Cherubim, we find no triple union; some being single, others double, but none the “tria juncta in uno”—an objection which has required much sophistry to attempt to remove, but in vain—it is quite decisive against it, that in the Revelations, ‡ where this compound image is confessedly alluded to, it is said to have fallen down and worshipped “God that sat upon the throne:” the same is also said of it in Ezekiel. It could not

* See the works of Sir Isaac Newton, and of Mede, and Wetstein, as quoted above.

† See Parkhurst's Dictionary, at the word “Cherub.”

‡ Chap. 5. 8. and 19. 4.

therefore have been an emblem of the Trinity, unless we admit of the absurdity of supposing the Godhead to have adored itself. Again, we are led by this conjecture into a similar contradiction with relation to the Cherubim of the tabernacle, between which the Deity was said to dwell, and where even his presence existed, visible, and independent of these signs altogether. But further still, had the Cherubim been an emblem of the Trinity, it had been a direct and positive infringement of the second commandment to have constructed it—a *graven* image of the Deity, such as is expressly forbidden, § and could not therefore have been ordained by him.

I think that the figure of the Cherubim, placed as it was in connexion with the Shechinah in the Tabernacle, was a type of the great body of the redeemed of the human race within the church of Christ; as the entire pilgrimage seems to be typical of mankind struggling through the temptations and misfortunes of the world, but assisted by the divine grace, in its efforts to attain the enjoyment of promised happiness. It will further appear that this symbol, together with the other devices of the tribes, and the Zodiacal signs, were copied one from the other, or instituted together, to serve, among other purposes, as collateral emblems of the same future congregation under the Christian dispensation.

The Cherubim are acknowledged to have been a symbol of the family of Judah; and we know that the blessings which were conferred upon that family, and the promises given to it, were not confined to it alone. The benediction bestowed upon Abraham is

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§ I find that Mr. Faber rests much upon this latter argument, in combating Parkhurst's opinion—See his book above quoted. V. 1. p. 427.

in these comprehensive words, "In thee* shall all the families of the earth be blessed." It is then unquestionable that all the emblems which connect the descendants of this Patriarch with the promise of redemption, bear an extended reference to mankind.

I do not think it necessary to detail the several texts of both Testaments which speak of the Tabernacle, the Temple, and the Church of Christ, as being in scriptural allusion the same. † These texts so fully justify the opinion, which rests also upon the authority of Sir ‡ Isaac Newton, and the principal commentators, that I may consider it as proved; and quote only such of them as will elucidate the remainder of this discussion. || St. Paul, addressing the Corinthian Christians, tells them, "Ye are the temple of the living God," a church, as he afterwards expresses it, § "built upon the foundation of the Apostles and the Prophets;" the allusion which is contained in this latter text is afterwards more fully illustrated by St. John, ¶ where those found-

* Gen. 12. 3. See also Gen. 18. 18—22. 18 and 26. 4. Ps. 72. 17. Acts 3. 25. Gal. 3. 8, &c.

† Rev. 21. 3. See also Rev. 7. 15, which Mr. Faber remarks should be construed, "shall dwell as in a tabernacle among them." Heb. 3. 6. Is. ch. 54 passim, and c. 4. v. 5. and 6. Levit. 26. 11 and 12. Ezek. 37. 26, &c. and frequently in the Epistles.

‡ See his work quoted above, p. 259, &c. See also Faber, V. 3. p. 634.

|| 2 Cor. 6. 16.

§ Ephes. 2. 20. This analogy has so strongly impressed the minds of the primitive Christians, that they usually designate the four Evangelists, as the leading Apostles, by the emblems of the Lion, the Ox, the Eagle, and a Man, the devices of the four principal tribes. This practice is coeval with the existence of the earliest MSS. and, although strained, demonstrates clearly the conceptions of primitive Christians and the Fathers of the church: it also coincides with whatever of Rabbinical tradition can be reconciled with a Christian creed. I call this practice a strained symbolification; for St. Mark and St. Luke are but the representatives of St. Peter and St. Paul, which latter besides was not one of the twelve.

¶ Revel. chap. 21 throughout.

ations of the church are said to be of twelve precious stones, which had “in them the names of the twelve Apostles of the “Lamb.” Let us here remember the gems of the pectoral and of the Ephod, and their inscriptions; and observe the double connexion of type and antitype which exists, in the description of the Christian church, throughout this chapter of the Apocalypse. “The names of the twelve tribes of the children of Israel” are written upon its gates, and also upon the precious stones of the garments; those of the Apostles upon the analogous gems which form its foundations.

A text* in Ezekiel, where we have again an allusion to the precious stones, combined also with another view of the Cherub, calls the former “stones of fire,” and leads us therefore to seek in the Heavens some kindred emblems to the Cherubim.

It will not be irrelevant to preface this part of the subject, by recalling to the recollection of my learned auditors, the traces which are to be found, in every Heathen mythology, of a revelation of the promise having been once universally understood. It was, indeed, originally recorded by unnumbered typical memorials, which the roughness of barbarous idolatry has never been able entirely to deface. But to dwell fully upon this important subject is far beyond my limits;† I shall therefore confine myself to a few circum-

* Ezek. 28. 13—and 43. 7.

† See an incomparable work, called “*L’Antiquité dévoilée au moyen de la Genèse*,” Barrett’s *Origin of the Constellations*, Faber’s *Origin of Pagan Idolatry*, and Maurice’s *History of Indostan*, p. 334, &c. The first of these works shortly deduces idolatry from the pure source of the “*Culte Primitif*” thus—“*Afin d’en perpetuer le souvenir, ils la peignirent sous des emblèmes différens, au défaut de l’écriture alphabétique: consacrés par un respect religieux, ces emblèmes devinrent une source d’erreur. D’abord l’idée de la chose figurée s’altera peu-a-peu dans l’esprit des hommes charnels & grossiers, puis elle se confondit*

stances which will suffice to point out some of these traces in the mythology of the people, from whom the Israelites* imbibed their early tendency to idolatry.

It has been justly observed that† “all the priests of antiquity had two sets of religious doctrines and opinions, which were very different from one another;” a circumstance which by its general prevalence suffices to demonstrate, that all mythologies had originally in them something above the vulgar creed, “adapted to the capacities and superstitious humours of the people.” Plutarch asserts thus of the Egyptian Fables, and one of the most beautiful of them will corroborate the assertion. I allude to the allegory of Cupid and Psyche, and the emblems connected with it.§ No customs are preserved so long unchanged as those which relate to the burial of the dead, and we may, therefore, expect

“*totalement avec l’emblem.*” p. 52 : and again, in its reviewer, “*D’ou il resulte que toutes ces theogonies ne sont, a proprement parler, q’une ecriture symbolique ; & l’idolatrie cette ecriture mal entendue.*” (p. 206, at the end of the work.) For the origin of the oracle of Dodona, see Herodotus, Ed. 1551. p. 175. This oracle “*etoit le centre de Druidisme,*” (*Antiq. Dev.*)—For the worship of the Druids, connected with the subject of this note, see Henry’s England, v. 1. p. 97, 100, &c.

* The Egyptians had so corrupted the Israelites, and the influence of their superstitions had spread so rapidly to infect the only remnant of pure religion upon earth, that it was found necessary to denounce image worship, by an express and written command ; and it affords much probability to the conjecture, that alphabetical writing was first revealed to mankind in the decalogue, that the first notice we have of its existence is a document which commands the total disuse of hieroglyphical images of the Deity, the purposes of which writing alone could supply.

† Henry’s England, V. 1. C. 2. Sect. 1.

§ There is, in Norden’s travels, (V. 1. plate 58.) the representation of a very curious piece of sculpture of the most remote antiquity, which he found in Egypt ; it is impossible not to acknowledge it to be a delineation of the History of the Fall of Man, and to represent Adam and Eve, and the tree of knowledge.

to discover, in the funeral rites of nations, the strongest remaining traces of a religion originally purer, had any such been received. Existing therefore, as they do, in the Egyptian ceremonies, we acknowledge at once their origin. Their mummies were swathed in imitation of the Chrysalis, to whose torpid state of existence they considered death to be *analogous, as they compared the life of man upon earth to that of the caterpillar or grub. The mummies were preserved with the greatest care and veneration, those of princes in indestructible pyramids, that the soul, which was emblemized by the aurelia or butterfly, might safely emerge from them, in process of time, to glory and to immortality. This fine allegory gave rise to the story of Cupid and Psyche, or the reunion of Cupid—*Eros*, or divine love—with *ψυχη*, the soul of man: and, as this deity was of a character far less terrestrial than the Cupid of more modern paganism, so is the story in which he thus appears, but little contaminated by the channel through which it flowed from the second parent of mankind. Psyche having, through the temptation of *curiosity*, broken the *commandment* of *Eros*, *falls* from her state of *innocence*, and is deprived of the enjoyment of his *visible* presence; assisted, however, by his *unseen influence*, through the temptations and misfortunes which were the unavoidable and *threatened result* of her disobedience, she is at length *restored* to that celestial union which had been *promised* to her *repentance*.

But to approach nearer to our subject; even the gross animal worship of the Egyptians was of nobler descent, and “†was, ac-

* Bryant's Mythol. V. 2. p. 385, &c.

† Brit. Review, No. 17. Art. 6.

“ cording to Lucian and other writers, connected with the worship of those depicted in the starry spheres.” The adoration of the bull Apis* arose in its having been a type of a cycle which bore a reference to the revolutions of both sun and moon, to both which luminaries it was therefore sacred. I need not dwell upon the connexion between the planet Mercury and Thoth, and such like, but I cannot omit the fact, so important here, that the fable of the twelve† labours of Hercules was invented to bear an allusion to the passage of the sun through the twelve signs of the Zodiac.

And here, before we proceed, it will not be amiss and may be required, since the present existing division of the Zodiacal belt into constellations has been mentioned as being the model of a fable so antient, to demonstrate its antiquity also. It is acknowledged that the celestial sphere is indebted to the Greeks for very little more than a new ‡nomenclature to some of the constellations, and a new fable connected therewith; we must ascend far higher for its invention. Besides the allusions, of Homer|| and Hesiod, to the Pleiades and other assemblages of stars, the latter§ describes the Zodiac as the crown of Pandora. Herodotus says, that the Egyptian priests claimed the invention of this belt. Constellations are named or alluded to in the sacred writings, in Job, ¶ in Isaiah, the Psalms, and elsewhere; and the

* Savary's Letters, L. 61.

† See Barrett's Orig. of Constellations, p. 166, &c. and Gebelin.

‡ Maurice on Ruins of Babylon, p. 79. Barrett, &c. &c.

|| See Barrett, C. 2, and throughout, and Maurice, p. 42, &c.

§ Theog. 580.

¶ Job 9. v. 8 and 9.—Is. 13. 10, and 40. 22.—Ps. 147. 4, &c.—2. Esd. 2. 6.

Zodiac in Genesis,* Job,† and Ezekiel, of which more hereafter. The discovery of its delineation in the temples of the upper ‡Egypt gives it an acknowledged existence of above 4000 years from the present, and traces as antient have been discovered in Hindostan.¶ Since, therefore, people so remote as the Hindoos, the Jews, and the Egyptians; people too so long disjoined from a common stock, and, what is yet more material, of religious creeds so different and irreconcilable, possessed remnants of this great hieroglyphic so similar, as almost to be the same; we must conclude that it is of an antiquity coeval with the time of their first separation.

But to proceed, a remarkable part of the beautiful history of Joseph enables us to connect the Zodiacal signs with the family of Judah. I allude to his dream, which it will be necessary here minutely to examine. Joseph is related to have addressed his brethren thus,§ “ Behold, I have dreamed a dream; and behold, “ the sun and moon, and the eleven stars made obeisance to “ me:” the jealousy with which they hear this narration is so great, that it afterwards tempted them to resolve almost unanimously, to put the dreamer, although he was their brother, to death;—a jealousy which proved, that there was something in the vision which was prophetic of disaster to themselves, and

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* C. 37. 9.

† C. 22. 14.

‡ Denon's *Travels*, and *Brit. Rev.* No. 17. p. 146.

¶ Maurice's *Hist. of Hind.* and also his *Ruins of Bab.* p. 76. 212, &c. Barret. Faber. *Asiatic Res.* V. 2. xxvii. *Antiq. Devoilée*, & *Brit. Rev.* ubi supra.

§ Gen. 37. 9, &c.

which they all at once understood. When the dream is related to Jacob, this Patriarch, with equal promptitude, perceives the allusion: "what is this dream that thou hast dreamed," he impatiently exclaims; "shall I, thy mother, and thy brethren, *"indeed* come to bow to thee to the earth?" or, in other words, is our subjection thus clearly designated by signs which we cannot mistake; signs so intelligible, that "his father observed the saying," while, equally perceiving their manifest import, "his brethren envied him." From these texts it appears unquestionable, that the figures which represented the twelve divisions of the Sun's celestial course, bore, in those days, an acknowledged reference to the sons of *Judah: and, further, it seems probable that the connexion was yet more antient, and that it was combined with revelations deeply affecting the family of Israel, and consequently the human race, or it would not be thus particularly recorded.

The zodiacal signs appear, from this part of Joseph's history, to have borne a relation to him and his brethren, and the Cherubim did so too; these hieroglyphics then bore a relation to each other: a fact which will acquire certainty from the examination of the celebrated vision of Ezekiel.

* I do not rest upon the blessing of Judah in Gen. 49. nor on that of the tribes in Deuter. 33, nor endeavour to reconcile the allusions in them with each other, or with the Zodiacal signs; but it is material certainly to observe concerning these, that Judah is, in both texts, a lion; Ephraim in Deuteronomy, a bullock, (and also in Hos. 10. 11.) and Dan is, in Genesis, a serpent. In a paper in V. 5. of the Acad. des Inscript. p. 31. where an attempt is made to explain all these matters, it is remarked, that Reuben is a man pouring out water, agreeable to the text, "Unstable as Water," &c. in Gen. 49. It is also proper to remark the abrupt transition, in Deut. v. 26, from the blessing, to the praise of the "God of Jeshurun, who rideth upon "the Heaven, &c." as if such a theme naturally followed, as connected with the allegory of that just preceding it.

We must assume it as conceded, that the living creatures which are seen by that prophet by the river of Chebar, were resemblances of the Cherubim of the tabernacle. He well knew the appearances of these latter; when, therefore, he exclaims at seeing the former, "and * I knew that they were the Cherubims," there can be no question of their mutual similitude. His description of the vision, therefore, while it paints the appearance of the Cherubim, will afford us, to a great extent, a glossary of their symbolical meaning. They are described as having the four faces of a man, a lion, an ox, and an eagle; in their progress "they † went every " one straight forward, and they turned not when they went;" their appearance was "like burning coals, and like the appearance of " lamps"; and that of their wheels, "was as it were, a wheel in " the middle of a wheel. As for their rings they were so high, they " were dreadful; and their rings were full of eyes *round about " them four.*" Above the firmament that "was over their heads, " was the likeness of a throne," and "the likeness as the appear- " ance of a man upon it." It is impossible to read these sublime passages, and not at once perceive that they contain an allegory, equally just and grand, of the starry universe. The wheels within wheels, the several appearances, the ring full of eyes, point out that the ring of glory which formed the celestial chariot could signify nothing else. The words, "*about them four,*" recall us to their acknowledged similitude the Cherubim. I interpret their allusion thus: In like manner as the four faces of that figure, placed

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* Ch. 10. v. 15, and 20.

† Ch. 1, and 10, *passim*.

towards the four * opposite points of the compass, in correspondence with the positions of the tribes which they typified, formed the terrestrial chariot of the Cherubim of the ark, upon which rode the Lord of the Israelitish host ; so the Deity was seated, sublime above the constellations, and principally the signs of the bull, and those others, which, corresponding with *them four* in their appearance, occupied the four quarterly stations in the zodiacal belt. In drawing this analogy between the 2d, the 5th, the 8th, and the 11th signs of the zodiac, and the figures which went to the composition of the Cherubim, a serious objection will occur ; that, although we have among the signs the bull, the lion, and a man, there is nothing to correspond with the fourth face of the eagle : the following considerations, however, will not only reconcile this variance, but afford a new proof of the hypothesis ; operating thus with that double force, in its favour, which a seemingly fatal objection, converted into an argument from the other side, must necessarily possess.

The fourth sign of the zodiac, of which we now speak, is the scorpion, or in some antient spheres the serpent ; we shall find it proved that, in several compound figures of various mythologies, which seem plainly to be borrowed from the Cherubim of the Jews, or, together with this latter, from some source common to both, the serpent was usually a part of the compound. The god Cronus “ was † a dragon, which had the bestial heads of a bull and a lion, and the human face ; and whose shoulders were furnished “ with the golden wings of a bird :” and, among instances of com-

* *Mede ubi sup.*

† *Faber orig. &c.* v. 1. p. 430, and 450. See also Parkhurst's *Dict.* on the word Cherub,

bination nearly similar, the sacred serpent of the Egyptians was delineated with the head of a hawk. When we combine these evidences with the antient Rabbinical tradition, that the serpent entered into the composition of the Cherubim, and the fact, that the Rabbinical mode of representing the ensign of the tribe of Dan * was an eagle bearing a serpent in his talons ; if also we recollect the words of Jacob, when, speaking of that son, he said, “ Dan shall be a serpent by the way ;” we must admit that our analogy is strengthened even by the objection adduced against it. The following suggestion, obligingly communicated to me by the very learned and ingenious Vice Provost †, is very important here. Nearly over the scorpion in the celestial sphere, is the serpent ; and as it were in the meridian above it, is the constellation of the eagle—not more distant from it, than might have arisen from the arbitrary delineation of signs, which seem in their establishment so unmeaning, and in their confines so undefined.

But still further to assist in support of this construction of the words “ *them four*,” it is to be remembered, that Ezekiel speaks directly of the throne of glory among the stars, and only by allusion of the Cherubim. These words, therefore, used in their positive sense, seem directly to designate four remarkable stars of the first magnitude, almost the only luminaries of that splendour in the zodiac ; and which, placed at about 90° from each other, and near the ecliptic, or at least in the constellations of the belt, mark

* This has been erroneously depicted in Calmet's Dictionary, as the standard of Reuben.

† I have here to acknowledge many obligations to this gentleman, not only on several literary occasions, but particularly in respect to this essay, in completing which I have received important assistance, as well from verbal communications, as from his work upon the origin of the constellations, which is replete with valuable matter.

particularly the four constellations of Taurus, Leo, Scorpio, and Aquarius. * It is an analogy, although slight, yet worthy of remark, that the star in the Lion which is called Regulus, is named the chief of the celestial host—in like manner as the tribe of Judah, of which the Lion of the Cherubim is the type, was the chief of the tribes of Israel ; and gave birth also to that chief of the Christian church, who is called the ‡ “ Lion of the tribe of Judah,” the root of David, our Saviour Christ. And here I shall revert to the remarkable expression of Isaiah † which I have cited before ; “ and “ in that day, there shall be a root of Jesse, which shall stand for “ an ensign of the people ; and remark, how these two texts tend not only to strengthen each other, but my conjectures throughout—The prophecy of Isaiah refers to our Saviour, by the metaphor of an ensign ; an allusion which is fully pointed in the Apocalypse by the text just quoted—The connexion also between the figure of the Cherubim, the standard of Judah, and this reigning tribe is manifested ; a connexion which the preceding observations carry yet farther, in my opinion, to the constellation.

But to follow this vision : above the firmament which was placed over the constellations, is seen the great Judge of mankind. Let us now turn to the parallel vision of St. John in the Apocalypse. In this, and in that of Ezekiel, the four beasts are described in a manner so alike—with their wings, and “ full of eyes “ within,” and so on—that we at once feel, upon their introduction, that we “ know them to be the Cherubim.” They are clearly the same allegory, and must bear the same allusion ;

* These are Aldebaran, in the neck of the Bull ; Regulus, or Cor-Leonis ; Antares, in the heart of the Scorpion ; and Fomalhaut, in Aquarius, in the mouth of the southern Fish.

‡ Rev. 5. 5.

† Ch. 11. 10.

and, therefore, while we admit those images of the Apostle's vision to represent the children of Judah, and Ezekiel's to represent the stars, we must allow the Cherubim to be a kindred symbol with the constellations, and also to bear a reference to the emblems of the tribes—and this so much the more, as the images in both visions are similarly employed, in pouring forth their hymns of praise; the one to the Lamb of God, the other to our Saviour, in that form in which he is expected to appear as the Judge of mankind—Precisely similar to the scope of these texts, is that picture of the antient of days which we find in the prophecies of Daniel. “His throne* was like the fiery flames, and his wheels as burning fire.” From all these texts, therefore, it appears manifest, that this sublime chariot, or throne of God, bears that exact relation to the “glory of the Lord,”† which the Cherubim in the Jewish Tabernacle did to the Shechinah, or Divine presence therein. To pass by several texts which abound to support this connexion, I shall particularly observe upon two which occur in the 68th Psalm.

This Hymn was composed upon “the removing of the ark. Mede|| has remarked, that St. Jerome, in his translation of the 10th verse, has expressed the words which we render thus, “Thy congregation shall dwell therein,” by the following, “animalia tua habitabunt in ea.” Another Latin translation§ has it, “bestia tua,” and, as a conjectural second reading, “coetus tua:” the original also signifies, “army.” Here then we have the Israe-

* Chap. 7. 9.

† Ezek. 3. 23—8. 4—and 10. 18—Heb. 9. 5—2 Sam. 6. 2, &c.

|| See Horsley on the Psalms in loc. he says these verses “refer to a choice of a place for the temple, and the display of the Divine glory in the sanctuary.”

§ By Everard Vander Hooght.

litical Forces referred to, as was common in scripture, by their most appropriate sign—their military banner; which must be plainly understood to have contained “animalia”—to have been a compound of various animal representations. But, further, the Psalm proceeds with the praises of the Lord of Hosts, and rises to the following strain, § “the chariots of God are twenty thousand, even thousands of angels.” The word which is here translated, “thousands of angels,” (which by the way St. Jerome has rendered “*milleni pacificorum*,” a term of dubious application, and meaning saints, rather than angels,) is *shenan*;* and is formed of four letters, the initials to Hebrew words, which signify, a Bull, an Eagle, a Lion, and a Man—occurring nowhere else in Scripture thus compounded. Does not, then, this word seem to have been itself an hieroglyphic, used at once to express the hieroglyphic which is under our consideration, and its antitype the company of the saints in heaven? that “great multitude which no man could number,” which is similarly placed and occupied in the Revelations;† and of which we are told, in the parallel passages of Ezekiel, that “the‡ voice of their

§ V. 17.. I am indebted to the Vice Provost for some of the most important of these suggestions.

* Shin, Nun, Aleph, and Nun—the initials of Shor, a bull; Neshar, an eagle; Argai, a lion; and Nin, a son.

† C. 7. 9.

‡ C. 1. 3. Bishop Horsley translates the sentence in question, “The Captain of the blessed is over them;” and objects to “Chariots,” mistaking, as I conceive, the metaphor, by considering it too literally; his translation admits equally of his objections. He makes the thousands of angels, “10000 pair:” forming thus a further analogy to the Cherubim, of which there were two compound figures. I shall here again refer to the note of Welstein quoted before, and to that on v. 11. of the same chapter. He shews the connection in Rabbinical tradition between the four animals and the angels—“*Quatuor catervæ angelorum Deum laudant; 1^a est Michaelis a dextris; altera Gabrielis a sinistris; 3^a. Urielis ante ipsum; 4^a. “Raphaelis post ipsum; shechina Dei verò in medio est,” &c.*

speech" was as "the noise of an host!§" But let us examine the context yet farther—it is said, the Lord is among these, (whether angels, or saints, or cherubim,) "as in Sinai in the holy place;" so that, were we even to suppose the above comment strained, we are here told, that the Lord sitteth upon this glorious chariot in the Heavens, *as* in the Tabernacle; a comparison yet further illustrated and extended by the expressions of St. Paul. "But * ye are come up to *Mount Sion*, and unto the "city of the living God, and to an *innumerable company of "Angels*; to the *general assembly*, and church of the first born, "*which are written in Heaven.*" Now, when we read¶ of the Lord riding upon a cherubim in one text, and upon the Heavens in another, and on his angels in a third; dwelling among them, and "between them in *Zion*," (which is the acknowledged type of the Church;) when we combine the glory which o'ershadowed the mercy seat, which departed from Israel with the captivity of the ark,‡ which was converted into the similitude of a calf by the stupid Hebrews, and was the object of praise in Daniel, Ezekiel, Esdras, and the Revelations; we cannot but admit, that there is that mystical connexion which I have conjectured, between the subjects of these various texts.

But, before I proceed to produce others to strengthen it yet more, I shall mention an example of allusion, in which another part of the furniture of the Jewish temple is combined with the stars, to form kindred types of institutions in the Christian

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§ See 2 Esdras 2. 42.

* Heb. 12. 22—and 2. Esdr. 2. 42.

¶ See Ps. 18—10. 68. 4—78. 61—80. 1 and 99. 1—Is. 37. 16. 1 Sam. 4. 21 & 22, &c. 2 Sam. 6. 2, &c. and several other texts appropriate here.

‡ See also in Ezek. 9. 3, and 43. 4; and Hos. 10. 4.

church, which also have their relations to the company of angels. I allude to the first vision in the Apocalypse, and the explanation of the† mystery of “the seven stars and the seven “golden candlesticks”—it is thus given. “The seven stars are “the *angels* of the seven *churches*.” In a similar manner, the cherubim of the same temple, and the emblems of the starry sphere which appeared to Ezekiel, and which bore their similitude, were types at once of the church, and of the “*milleni pacificorum*” in the Heavens.

The next text which I shall quote, to prove the connexion between the Cherubim and the sphere, will, while it affords us demonstration thereof, present to us a new view of the subject. The‡ 28th chapter of Ezekiel contains a denunciation against the Prince of Tyrus, by whom, as is evident from the context, and from the 31st chapter of the same Prophet, was symbolised Adam, or mankind in general. The words are—“thou hast “been in Eden;” “every precious stone was thy covering;” “Thou hast walked up and down in the midst of the stones of “fire;” “Thou art the anointed Cherub;” “and I will destroy “thee, O covering Cherub, from the midst of the stones of “fire.” Here we find the Cherub to be the type of fallen man, him to whom, under the same type, the divine mercy afterwards promises forgiveness of his sins; and, in these texts, we can particularly trace the connexion, which we have elsewhere sug-

† Revel 1. 20—I cannot here omit the ingenious interpretation given by the learned Vice Provost to the words that we construe shew-bread—*Lehim Phanim* signify, literally, the bread of faces; these he supposes to be analogous to the faces of the signs. Alluding to the subdivision of the Zodiac into 3 faces to each sign, which is well known to have been the Rabbinical division—each face had 10 deacons, 360 in all; agreeable to the number of degrees.

‡ Particularly Vcr. 15.

gested, between the precious stones of the new Jerusalem, and those of the Jewish ceremonial; between the STONES OF FIRE which formed the bright ornament of the canopy of Eden, those of the Ephod, and Pectoral, and the foundations of the Church of Christ.

There is in the book of Acts an entire || chapter, wherein St. Stephen abridges the history of the Jews, and uses some expressions which partially illustrate this subject. "This is that Moses," he exclaims, "that was in the church in the wilderness," or "the 'Tabernacle of *witness* in the wilderness;" from him the Israelites "in their hearts turned back again into Egypt;" and, having made to themselves idols, so offended the Deity, that he turned, and gave them "up to worship the *Host of Heaven*:" in consequence of which they "took up the TABERNACLE of Moloch, "and the STAR of the God Remphan,"§ and other Gods, who constituted a part of the Host of Heaven, in the double sense of Deities and of celestial luminaries. In this we see a continuation of that connexion in the minds of the Israelites, so like to the superstitions of the people whose idolatries they closely copied, between the stars, the Heavenly Host, and the *Tabernacle* of witness which their gross intellect could not entirely comprehend: and, it is important to add, that they might have been possibly induced to the error of setting up material objects for their praise, upon their signal deliverance from bondage—of forming a molten calf for their worship—as well by its predominance in the figure of the Cherubim, as by its being the image which designated

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|| Chap. vii.

§ See also Amos 5. 26—1 Kings 11. 33—2 Kings 23. 16—Jer. 19. 13.—Zephan. 1. 5.

that sign of the Zodiac, in which the sun was at the time of || their departure from Egypt.

The first part of the address of St. Stephen speaks of the “Tabernacle of *witness* in the wilderness;” and we have already seen the use which had been made of banners for tokens, and observed the meaning of the text of Isaiah, § that “there shall be a root of Jesse, which shall stand for an ensign of the people;” and of that of the Revelations, in which our Saviour is stiled, the Lion of Judah—recollecting then the promise to the seed of David, thus expressed in the 89th Psalm, ¶ “His seed shall endure for ever, and his throne shall be established, as the faithful *witness* in Heaven;” let us conclude with shortly pointing the meaning of these allusions, and the object of this compound symbolification.

I conceive that the Cherubim, connected with the Shechinah, the other parts of the Tabernacle, or Temple, and the Jewish History, particularly their pilgrimage, are types of the promise of redemption to mankind; and, that the Zodiac and the visions in the Heavens of the inspired writers, are types collateral with them, of the same great event; but going farther, to picture the great body of the faithful placed among the celestial Host hereafter. †

|| They quitted it on the 15th *day of the* first month on the morrow of the passover, Num. 33. 3. This was in April. § Is. 11. 10.

¶ V. 35 and 36. See both the versions of our church.

† I should not pass unnoticed an opinion of Mr. Holmes, (on the Revel. V. 1. p. 50.) that the four animals of the Apocalypse are emblems of qualities of the Deity: the principle of this construction is, that, “as these living beings were in the midst of the throne on which God was seated, they are something *essentially belonging to his person.*” But this is a palpable *non-sequitur*, and would as well prove the Cherubim to belong to the Shechinah. This conjecture is liable to all the objections which lie against Parkhurst’s, with which it is allied. It should be always remembered, that the four animals are redeemed, and cannot therefore be images of the Deity; but rather represent, in the words of Dr. Hale, “the whole congregation of the faithful in the four quarters of the world.”—Chron. 2. 1300.

The truth of this conclusion may appear from many parts of this Essay; to dwell upon it here, in any manner worthy of its importance, would far exceed my limits; and it would degrade such a subject to treat of it lightly. My present object is, I hope, attained, and that I have succeeded in proving an antient connexion of typical allusion, between the Cherubim and the Zodiac. It remains however for me to shew, what I commenced with asserting, that the several Cherubim of Scripture, however apparently differing in description, are far more similar as types, than such descriptions would seem to allow.

Commentators have observed of the Cherubim of cunning work, that those in Ezekiel, which were formed of the combined heads of a lion and of a man, are emblems of the union of the Divinity of Christ—the lion of Judah—and of his Manhood: while their turning towards the palm-branches, between which they are carved, is symbolical of the blessed effects of peace, which are promised to mankind as the results this mystical union.

We have before spoken of the covering cherub, those only, therefore, of the garden of Eden remain. There was an antient opinion concerning them, which Sir Thomas More,† relying on the authority of Ambrose, Origen, Lactantius, and others of the Fathers, has thus expressed—“*Ign eos hosce Cherubinos symbolum facere alicujus status animæ, quæ eam idoneam reddat ad gustandum fructus immortalitatis vitæ.*” I might have quoted before a passage of Philo relating to them,‡ as it concludes with a hint, that, even by these cherubim, were signified the celestial

† *Mori op. Fol. Lond. 1679—V. 3. p. 611.*

‡ *Francof. Ed. Fol. 1691. p. 111.*

spheres. “ Quid autem per illa Cherubinos et versatilem gladium “ igneum subindicetur? Quid si hic totius cœli circumferentia “ cogitari vult?” Mr. Faber has laboured to demonstrate, and with much success,* that the Cherubim of Paradise were placed in a tabernacle; which, he says, is the force of the original Hebrew words: that “ the flaming sword which turned every way,” more properly “ a bright blaze of bickering fire,” was analogous to the Shechinah; and the Targums, he asserts, suppose, “ that “ the glory dwelt between the two cherubim at the gate of Eden, “ just as it rested upon the two cherubim of the temple.” The entire subject is worthy of much consideration; and the more it is reflected on, the more manifest it will appear, that in the covering cherub of the holy mountain Eden, the Cherubim of the tabernacle of mount Zion, and the exalted Cherubim of the sphere, is a triple connexion of allusion, to man before the fall, to man under the law, and to man under the effects of the Christian dispensation†.

The Seraphim occur but once in the Old Testament§, and they are acknowledged to be the same as are described in the Apocalypse||. Although commentators differ as to the antitype of these emblems, they all agree in considering them as bearing reference

* V. 1. 420, &c.

† To bring these Cherubim and those of the ark to a yet closer alliance, it was the tradition of the Targums, that the two former were each a compound, in like manner as the two latter; and to each compound, both of the Garden and of the Tabernacle, there was said to have been a Shechinah.

§ Is. 6. 2.

|| Among others, see Sir Isaac Newton, ubi sup.

to somewhat in the christian dispensation. St. Jerome* says, that the Seraph, touching the mouth of Isaiah, denoted “*Evangelium testamenti missum ad Prophetam* ;” and that there were two, to represent the two sacred books.† The word “*Seraphi*” means “*to burn* ;” a derivation that preserves the connexion with the “*stones of fire*,” and other kindred types, of which we have already spoken.

The word *Teraphim* is the same as *Seraphim*, but in the Chaldæan dialect, and the use that is made of it in scripture, may not unaptly be compared to the literal manner in which the Chaldæans, and other heathen nations, distorted the Jewish hieroglyphic to a dialect of their own. It is translated “*image‡* ;” and is mentioned with the ephod in Judges,§ and in Hosea, where it manifestly appears, from the context, to have been an idol. In my opinion it was an image of the Cherubim, converted into an object of worship, in like manner as the golden calf and the calves of Jeroboam had been before.

We see in all these shadows the faint images of the same good things which were yet to come. Whether these emblems of the Sphere and of the Cherubim were of antediluvian existence or not, is not within the scope of my present inquiry ; but it is my belief

* Hieron. op. Ed. Lug. Bat. 1530. V. 3. p. 121.

† Same Ed. V. 4. p. 175,—“*Duo Seraphim clamant ad invicem. Ita duo testamenta, fide-liter concordantia, sacratam concinent veritatem Dei.*”

‡ 1 Sam. 19. 13—and Gen. 31. 19.—It is said to have been derived from *Terah*, the father of Abraham, a great carver of images, (Maurice on Ruins of Babylon, &c. p. 45.) but I do not entirely agree with this.

§ C. 17. 5. and Hos. 3. 4. see Bishop Horsley on this text.

that they were revealed to Adam. It is remarkable that, when the offended Deity thought it necessary to exterminate by the deluge the degenerate race of mankind, the rainbow was first displayed in the heavens—

Distended * as the brow of God appeased—

a fleeting token that justice was satisfied by a punishment which purified the earth from vice. When, therefore, the deeper taint of original sin infected the very nature of man, and demanded from infinite justice a radical cure, and God found it in his infinite mercy, he promised, as an atonement, an amply sufficient sacrifice from himself, and recorded the glorious promise, not in transient colours, but in indelible characters of eternal light; the fulfilment of which was manifested by the extraordinary appearance of a “star in the east.”

I cannot then think it to be a forced construction upon that passage in Genesis, † wherein we are told that the stars were “for signs and for seasons,” to suppose, that the first use of those signs was to serve as the emblems—the hieroglyphical record—of a promise‡, which was certainly given, and the remembrance of which was as much more important than any thing else to the happiness of mankind, as eternity surpassed seasons?

It would be criminal here to pass unnoticed the observations of Volney, unfortunately celebrated as an antichristian philosopher, and not to shew how his very objections afford arguments; and that,

* Milton's Paradise lost. 11. 880.

† C. 1. 14. Doctor Barrett quotes innumerable authorities to shew, that the opinion has very generally prevailed, that the heavens contained a hieroglyphic of futurity—It was the doctrine of a vast number of the Rabbins, of some of the Fathers, and of many modern writers: ‘Traditions among the Hindoos and other nations serve to confirm it. See Barrett Orig. of the Constel. p. 85, &c. Antiq. Dev. 124, &c.

‡ It is not unworthy of remark, at least as a curious fact, that the significations of the names of Adam, Seth, and their descendants, in order, to Noah, contain a sketch of the fall of man, and of his redemption. See St. Jerome's interpretations of each word.

in cavilling against revelations, the stone which he has laboured up the mountain, falls back, to frustrate his weak efforts, and to crush himself. He tells us, * that the prophecies relating to the mysterious birth of the Messiah were mere effusions of metaphorical poetry, and signify NO MORE than “the sun rising in the constellation of Virgo ;” the twelve apostles were mere imaginary things, meaning but the twelve signs of the zodiac ; and all “the pretended personages from Adam to Abraham, are mythological beings, stars, constellations,” and so on.

Such is the self-delusion of sophisticated learning. But, let us, perceiving in what this wretched arguer would suppose to be mere arbitrary establishment, its real bearing ;—acknowledging it as the hieroglyphic of primæval prophecy, thus gloriously recorded—let us rank the extorted confession of this connexion as a collateral proof of the truth of our general argument—such a proof of truth, as the short-sighted perversion of infidelity will ever amply afford.

In putting together the foregoing coincidences, to form a chain of circumstantial evidence concerning the allegory of this mystical emblem, I hope I have succeeded in throwing some light upon an interesting subject : if I have, the utility of this research does not rest merely in an abstract inquiry into the nature of an obsolete custom, or the explanation of an image no longer of any consequence to mankind. It has aimed at nobler and more important results—to elucidate the congruity which exists, not only throughout God’s establishments, but his sacred and revealed volumes—to bring Genesis, and the Apocalypse, (the books the most

* Ruins.—Ch. 22, &c.

combated, and the most remote in the period of composition,) to harmonize, not only with each other, but with the rest of the scriptures ; with prophecy, and with its fulfilment, with the rich effusions of thanksgiving in the Psalms, the cold language of narration in the historical books, and the formal and accurate phraseology of the law---to coalesce the records of sacred history with those of profane, and both of these with the accounts of tradition, the remnants of art, and the strong testimonies arising from the manners of mankind, in various times and nations---in fine, to afford an additional instance of the agreement that exists between all these authentic evidence and the CHRISTIAN REVELATIONS.